

REPRESENTATION OF IBN SINA IN NOAH GORDON'S *THE PHYSICIAN*

THESIS

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FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

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REPRESENTATION OF IBN SINA IN NOAH GORDON'S *THE PHYSICIAN*

THESIS

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2018

APPROVAL SHEET

This is to certify that the thesis of Maharani Violeta Saputra, entitled “Representation of Ibn Sina in Noah Gordon’s *The Physician*” has been approved by the advisor for further approval by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra* (S.S.) in English Letters Department.

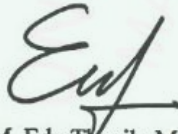
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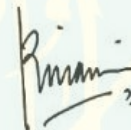
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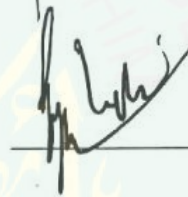
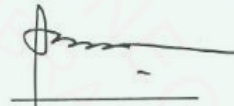
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MOTTO

Man Shabara Zhafira.



DEDICATION

I proudly dedicate this thesis to my super-mother Mrs. Tety Hartati, my super-dad (alm.) Gatot Saputro and my two sisters; Lucke Karimah P.S and Linda Januar P.D, thank you for the endless love and support ♥



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All happiness and thankful belong to the author for finishing the thesis. In finishing the thesis, the researcher realizes that there are many factors which support to complete this thesis successfully. Therefore, in this great opportunity, the researcher would like to extend the great gratitude and highest appreciation to: Prof Dr. H. Abd. Haris, M. Ag., the Rector of Universitas Islam Negeri Maulana Malik Ibrahim Malang; Dr. Hj. Syafiyah, M.A., as the dean of Faculty of Humanities of Universitas Islam Negeri Maulana Malik Ibrahim Malang; Rina Sari, M.Pd., the Head of English Letters Department of Universitas Islam Negeri Maulana Malik Ibrahim Malang; M. Edy Thoyib M.A. as my thesis advisor. Thank you for your advice and also patience in guiding me to finish this thesis. All lecturers of English Letters Department who have successfully helped me to pass through the entire lectures.

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The researcher does realize that in writing the thesis, there are still many weaknesses and mistakes within the thesis. Therefore all suggestions and advices are welcome by the researcher.

Malang, July 10, 2018

The Researcher,

Maharani Violeta Saputra

ABSTRACT

Saputra, Maharani Violeta. 2018. Representation of Ibn Sina in Noah Gordon's *The Physician*. Thesis. English Letters Department, Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : M. Edy Thoyib, M.A.

Keywords : Representation, Semiotics

The objective of this study is to explain the representation of Ibn Sina in Noah Gordon's *The Physician*. The reason why the researcher chooses *The Physician* novel to analyze is because this novel has good story line and setting. Moreover, in 1999 Madrid Book Fair attendees called this novel as one of beloved books all time. The technique of data analysis is descriptive analysis. This method tries to describe and explain about the representation of Ibn Sina in the novel by applying semiotics theory by Charles Sanders Peirce.

To meet the aim of this study, the researcher did several steps. The first step is that the researcher read the novel and identified some parts of the novel relating with the representation of Ibn Sina in the novel. After that, the researcher classified the text related with the interpretation of Ibn Sina. Then, the researcher tried to interpret the data showing the representation of Ibn Sina using semiotics theory by Charles Sanders Peirce. The last is that the researcher summarized the findings and drew a conclusion to answer the research question.

After analyzing the data by applying the triadic semiotics theory by Charles Sanders Pierce. the result of this study is that there are three classification of the representation of Ibn Sina: Representation of the physical appearance of the character "Ibn Sina", representation of the character "Ibn Sina", and representation of the character "Ibn Sina" as a good teacher. Established on the data found, the most dominant representation of Ibn Sina in the novel is Ibn Sina's representation as a good teacher.

ABSTRAK

Saputra, Maharani Violeta. 2018. Representation of Ibn Sina in Noah Gordon's *The Physician*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim, Malang.

Pembimbing : M. Edy Thoyib, M.A.

Kata Kunci : Representasi, Semiotika.

Tujuan dari penelitian ini adalah untuk menjelaskan representasi Ibn Sina dalam novel *The Physician* karya Noah Gordon. Alasan mengapa peneliti memilih novel *The Physician* yang akan dianalisis adalah karena novel ini memiliki alur cerita dan setting yang bagus. Selain itu, pada tahun 1999 para peserta Pameran Buku Madrid menyebut novel ini sebagai salah satu buku kesayangan sepanjang masa. Metode pengumpulan data adalah penelitian kepustakaan. Teknik analisis data adalah analisis deskriptif. Metode ini mencoba untuk menggambarkan dan menjelaskan tentang representasi Ibnu Sina dalam novel dengan menerapkan teori semiotika oleh Charles Sanders Peirce.

Untuk menemukan tujuan dari penelitian ini, peneliti melakukan beberapa langkah. Ibn Sina dalam novel *The Ibn Sina* dalam novel. Penafsiran Ibn Sina atas teks Ibnu Sina. Kemudian, peneliti mencoba menginterpretasikan data yang menunjukkan representasi Ibn Sina menggunakan teori semiotika oleh Charles Sanders Peirce. Yang terakhir adalah peneliti merangkum temuan dan membuat kesimpulan untuk menjawab pertanyaan penelitian.

Setelah menganalisis data dengan menerapkan teori semiotika triadik oleh Charles Sanders Peirce. hasil dari penelitian ini ada tiga klasifikasi representasi Ibnu Sina; Representasi penampilan fisik karakter "Ibn Sina", representasi karakter "Ibn Sina", dan representasi karakter "Ibn Sina" sebagai guru yang baik. Berdasarkan data yang ditemukan, representasi paling dominan dari Ibn Sina dalam novel adalah representasi Ibn Sina sebagai guru yang baik.

ملخص

سابوترا، ماهاراني فيوليتا. ٨١٠٢. تمثيل ابن سينا في الطبيب نوح جوردون. أطروحة. قسم الأدب الإنجليزي ، كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية ، مالانج

المستشار: م. إدي ثويب ، م

كلمات البحث: التمثيل ، السيميائية

الغرض من هذه البحث هو شرح تمثيل ابن سينا في رواية الطبيب نوح جوردون. السبب الذي جعل الباحثة تختار الرواية الطبية لتحليلها لأن هذه الرواية لها قصة وإعدادات جيدة. بالإضافة إلى ذلك ، في عام ١٩٩٩ ، وصف المشاركون في معرض مدريد للكتاب هذه الرواية بأنها واحدة من الكتب المفضلة في كل العصور. طرق جمع البيانات هي أبحاث المكتبة. تقنيات تحليل البيانات هي تحليل وصفي. تحاول هذه الطريقة وصف وشرح تمثيل ابن سينا في الرواية من خلال تطبيق نظرية السيميائية بواسطة تشارلز ساندرز بيرس

للعثور على الغرض من هذه الدراسة ، الباحثين عدة خطوات. ابن سينا في رواية ابن سينا في الرواية. تفسير ابن سينا لنص ابن سينا. ثم حاول الباحث تفسير البيانات التي أظهرت تمثيل ابن سينا باستخدام نظرية السيميائية بواسطة تشارلز ساندرز بيرس. الأخير هو الباحث يلخص النتائج ويضع الاستنتاجات للإجابة على أسئلة البحث

بعد تحليل البيانات عن طريق تطبيق نظرية السيميائية ثلاثية من تشارلز ساندرز بيرس. الاستمبات من هذه البحث هي ثلاثة تصنيفات لتمثيل ابن سينا ؛ تمثيل المظهر المادي لشخصية "ابن سينا" ، وتمثيل شخصية "ابن سينا" ، وتمثيل شخصية "ابن سينا" كمعلم جيد. استناداً إلى البيانات التي تم العثور عليها ، فإن التمثيل الأكثر ابتكاراً لابن سينا في الرواية هو تمثيل ابن سينا كمعلم جيد

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CHAPTER I

INTRODUCTION

This chapter explains about the basics of this research. It is divided into several sub-chapters. Background of the study discusses the reasons for choosing the topic. The statement of the problem becomes the focus of the research and its objective. The scope and limitation are the borders of the research. The significance of the study states the benefits of the study. The research method explores the steps of collecting data and data analysis. The definition of key terms provides to make the readers easier in understanding the study.

1.1 Background of the Study

Literature is a reflection of human life. What is the meaning of literature itself? There have been various attempts to define literature. According to Terry Eagleton (1983:2) in his book literature is 'imaginative'. It means that literature is an imaginative mindset which came from the sense of someone's thoughts or the real events that may happen in our real life, with its own 'unusual' word. Literary work is one of the media to express someone's mind which is expressed through the words, phrases, and sentences. There are three main majors in literary works; prose, drama, and poetry. Perhaps, most literature which is read by many people today is written in

prose form that is in non-metrical and use 'ordinary' language (Lethbridge et al, 42). This has not always been the case. It is only with the growing popularity of the novel and a corresponding expansion of the market for literature throughout the eighteenth and nineteenth centuries that prose gained this prominent position as a suitable language for literature. Novel is one of the literary works in written form and in narrative form which has conflict inside it. Nurgiyantoro (2009: 10) says that the novel is a work of fiction which is built by the elements of the builder, namely intrinsic elements and elements extrinsic. The novel is also defined as a prose-shaped essay contains a series of stories of one's life with others in his surroundings by accentuating the character and nature of the perpetrator.

In prose, there are two elements; intrinsic elements and extrinsic elements. Extrinsic element, according to Nurgiyantoro (2009: 23), is an element that is outside the work of fiction that affects the 'birth' of the work but not a part in the work of fiction itself. The Intrinsic element is an element of literary builder that comes from within the work itself. The intrinsic elements in the novel are; theme, plot, characterization, background, point of view, style of language, and moral value.

Representation is the main focus of this study. Then, what is the meaning of representation? Stuart Hall (2003) argues that representation is a language to deliver a message which means or describes something to other people. Representations are related with language, sign, or use images that can represent or illustrates a point. Hall also mentions that it is a correlation between mental representation or known as

a conceptual system, code, also language. A mental representation referred to be something that is on our heads are each like a conceptual and abstract map.

Representation works through the system of representation itself. There are two important system of representation; concept in our mind and language. These two components are interrelated (Hall, 2003: 3) Concept about something that we have inside our mind, make us know the meaning of something. However, the meaning of something that we have in our mind cannot be communicated without language. For example, we know the concept of 'chair' and also know the meaning of chair. We will not be able to communicate the meaning of 'chair' (for example, something that used for sit) if we cannot reveal it in language that understood by other people.

The Physician is a literary works that written by Noah Gordon. It is a very worth novel to read since it has a really good storyline and setting. Therefore, in 1999, Madrid Book Fair attendees called *The Physician* as "one of the most beloved books of all time". Those explanations are the reason why I choose this novel as my research's object. This novel talks about the life of a Christian and English boy in the eleventh century who journey across Europe in order to study medicine among the Persians.

This novel is set in 11th-century London, a time when the city is plagued by extreme poverty and overrun by drunks, thieves, and cutthroats. When Rob Cole, our young protagonist, is orphaned at age nine, he fears being passed over by adoptive families and cast into slave labor. A fortuitous break comes his way when he is taken in by a traveling barber-surgeon, the medieval equivalent of a snake oil salesman,

flimflam man, and healer rolled into one. Under the guidance of his devious tutor. When his mentor dies 10 years after they first met, Rob, now a young man, is free to pursue his calling. The calling sends him on a dangerous journey to the Near East, through the bandit-plagued countryside of Byzantine Europe, Turkey, and Syria disguised as a Jew so he could study medicine in the best medical university in Persia (where Jews are accepted, but not the crusading Christians). Finally, Rob can join the Madrassa and study about medical thing and also meet Ibn Sina there.

This novel shows the representation of a character named Ibn Sina that the researcher believed as a Ibn Sina one of the well-known Moslem figures all around the world. Inside this novel, we also can find how the author (Non-Moslem) represented Ibn Sina which is a Moslem figure. In this novel, the author uses the same name 'Ibn Sina' in one of the character in his novel. To do the research, the researcher uses semiotics theory that proposed by Charles Sanders Peirce. Since semiotics deals with sign, then the researcher choose to apply this theory to analyze the novel.

In conducting this research, researcher takes some previous studies that have the same point. In addition, researcher uses it as references to do this research. The first previous study is an under-graduate thesis entitled *Representasi Perlawanan Sipil dalam Lirik Lagu "Tantang Tirani" : Analisis Semiotika Charles Sanders Peirce* by Muhammad Fauzan Aziz (2014). He applies semiotics theory proposed by Charles Sanders Peirce. The difference is he uses a song as his object. The second previous study is an under-graduate thesis entitled *Representasi Karakter Kontributor Berita*

Telivisi dalam Film “Nightcrawler” (Analisis Semiotika Peirce) by Fransiska Ayel Refta (2016). The focus of her study is to know the representation of television contributor character character in *Nightcrawler* film. She also applies semiotics theory proposed by Charles Sanders Peirce. The last previous study is also an undergraduate thesis entitled *Representasi Waria sebagai Figur Ayah dalam Film “Lovely Man” karya Teddy Soeriaatmadja* by Hendika Sekti Pratama (2015) . He focuses on the representation of the transsexual as a father’s figure in the film. He uses semiotics proposed by Charles Sanders Pierce to do the research.

From all of the previous studies that the researcher mentioned above, it can be concluded that this research entitled *Representation of Ibn Sina in Noah Gordon’s “The Physician”* has never been done before. Since this research uses the different object, thus the originality of this thesis can be trusted.

1.2 Problem of the Study

How is the representation of Ibn Sina in Noah Gordon’s *The Physician*?

1.3 Objective of the Study

The goal of this study is to explain the representation of Ibn Sina in Noah Gordon’s *The Physician*.

1.4 Significance of the Study

This study is expected to be beneficial both theoretically and practically. Theoretically, the result of this study is to give more knowledge about semiotics theory by Charles Sanders Peirce. The researcher also hopes that this study can enrich the teaching and learning in semiotics theory that proposed by Charles Sanders Peirce.

Practically, this study is proposed to be valuable for the readers, especially the students of English Department who are interested in studying semiotics. Hopefully, this study will be commendable enough for those who look for semiotics by Charles Sanders Peirce. In addition, hopefully this study also can be useful for English Department lecturers in giving their students broader knowledge on the study of semiotics by Charles Sanders Peirce. Finally, this study can give more information for reader about how a non-moslem represented a well-known figure in Islam.

1.5 Scope and Limitation

The researcher focuses on the representation of Ibn Sina; one of the characters in Noah Gordon's *The Physician*. The limitation of this study uses semiotics theory by Charles Sanders Peirce. Even though there are many characters in the novel, the researcher only focuses on the character named Ibn Sina who is believed as the representation of Ibn Sina (one of famous figures in Islam).

1.6 Research Method

This section discusses the research design, data source, data collection, and data analysis.

1.6.1 Research Design

This study is literary criticism. Peck and Coyle state that literary criticism is usually regarded as the analysis, interpretation, and evaluation of literary work: it does not mean 'finding fault with it' (1984: 6). The researcher uses semiotics theory proposed by Charles Sanders Peirce to get detailed description on how the representation of Ibn Sina in *The Physician* novel by Noah Gordon. This study is

included into literary criticism because the data are in the form of narrative text in the novel. Furthermore, the goal of this study is to understand and get deep information on how the Ibn Sina is represented in the novel.

1.6.2 Data Source

The data sources of this study are divided into two parts. The first part is the primary data and the second part is the secondary data. The primary data source of this study is Noah Gordon's *The Physician* that was published at United States in 7th August 1986 and was published by Simon & Schuster. Then, the researcher retrieved it from www.scribd.com in and it has 1041 pages in the form of PDF. In addition, the secondary data sources of this research are books about the biography of Ibn Sina, especially *Para Filosof Muslim* by M.M. Syarif. That was published in 1994 in Bandung,

1.6.3 Data Collection

Since this study is to analyze the representation of Ibn Sina character in *The Physician* novel by Noah Gordon, there are some steps that the researcher does during analyzing the novel. First, the researcher read and understands the novel to get the general information in the novel. After that, the researcher selects the data and underlines the words, phrase, and sentence, the researcher tries to classify and explain about the representation of Ibn Sina in the novel.

1.6.4 Data Analysis

Grounded on the research design, the researcher analyzes the representation of Ibn Sina character in the novel. First, the researcher highlights some parts in the novel

that related with the representation of Ibn Sina. Then, the researcher classifies the text that related with the interpretation of Ibn Sina. After that, the researcher tries to interpret the data which show the representation of Ibn Sina, the researcher summarizes the findings and makes a conclusion to answer the research question.

1.7 Definition of Key Term

With the purpose of avoiding misunderstanding about the terms used in this study, the researcher defines the important terms as following:

1. Representation

Representation is the relationship between concepts and language refers to the real world of an object, reality or in the world imaginary about fictional objects, humans or events (Sunarto, 2011: 232).

2. Semiotics

Semiotics is one of the theories in analyzing the literary work based on the sign. Otherwise, the shortest definition of semiotics is that it is the study of signs. (Chandler, 2007: 2)

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter explains the related literature that have correlation with this study. It is divided into three parts. The first part is about the theory of semiotics by Charles Sanders Peirce. The second part is the explanation about representation. The last is about the biography of Ibn Sina.

2.1 Semiotics Theory by Charles Sanders Peirce

Semiotic comes from Greek language, “Semeion” means sign. Sign is something which represents other things based on social convention. The term of semeion was derived from hipocratic or aspeladic within concerned on syptomatology and inferensial diagnostic. At the time, sign means something which represents other things. Semiotic is an analysis method to explore more about sign and everything which has relation with sign. So, semiotic is a science that discusses widely about objects, events and culture. (Sobur, 2006:95)

Semiotics is the study of signs. The study of signs and everything else associated with it, the functions, its relation to another signs, its delivery and acceptance by those who are uses it (Kriyantono, 2012: 265). Etymologically, the

term semiotic is derived from the Greek word *semeion* which means "sign". The sign itself defined as something on the basis of established social conventions before, can be considered to represent something else. In terminological terms, semiotic can be defined as the study of a wide array of objects, events, the whole culture as a sign (Eco, 1979 in Sobur, 2012: 95).

The terms semiology and semiotics have the same meaning, although the use of one of those terms usually indicates the user's thinking; those who join Peirce use the term semiotics and those who join Saussure use the term semiology. But the latter used less frequently (Zoest, 1993:2). According to Hawkes (in Sobur 2006:107), the term semiology is commonly used in Europe, while the term semiotics tends to be used by those who use the word semiology to show the influence of the Saussure camp, whereas semiotics is more directed to the Peirce camp. The difference in terms, says Masinambow (in Sobur 2013:12), indicates a difference in orientation: the first (semiology) refers to the European tradition that originated in Ferdinand de Saussure (1857-1913), while the second (semiotics) on American tradition which originated in Charles Sanders Peirce (1839-1914)

According to Peirce, as quoted by Eco (in Sobur, 2006: 96), sign is everything that exists on someone to declare something else in some way or capacity. Signs can mean something to a person if a "meaningful" this is mediated by interpretation. Peirce proposed the word semiotics (which actually been used by the German philosopher Lambert in the 18th century) as a synonym of the word logic. According

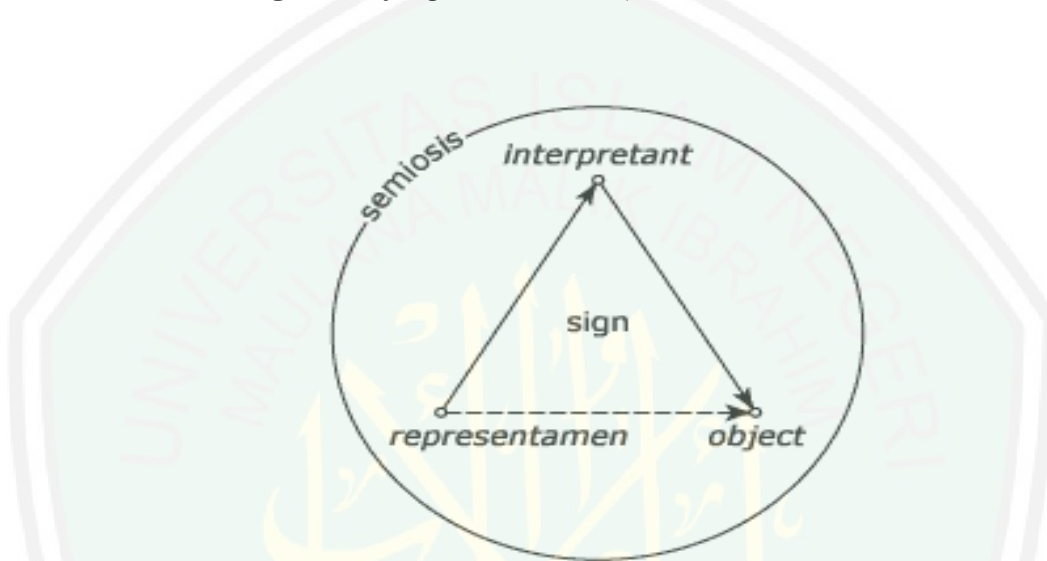
to Peirce, logic should study how people reasoned, the reasoning of that person, according to the Peirce theory hypothesis the fundamental, done through the signs.

The theory of Peirce becomes a grand theory in semiotics. The ideas are comprehensive, structural description of all tagging systems. Peirce wants to identify the elementary particles of the mark and recombine to all components in a single structure (Sobur, 2012: 97)

In an attempt to find the meaning of a sign Peirce made a triangle theory of meaning. It is consist of sign, object, interpretant. Word is one of the forms of sign, whereas the object is something that the sign refers to, while interpretation is a sign that is in someone's mind about the object referenced by a sign. When the three elements of meaning that interact in a person's mind, then it is the meaning of something represented by a sign.

Peirce as quoted in Nöth (1995: 42) says that, "Semiosis is a triple connection of sign signified, cognition produced in the mind." Still on the same page, Nöth quoted Peirce's words, "Nothing is a sign unless it is interpreted as a sign ". The word sign does mean a sign, but what Peirce means is the representation and inner assessment. This semiosis is that semiotics is not just a sign, because as long as any of it (linguistic, visual, space, behavior) qualifies assign, it can be interpreted as a sign.

“A sign or representamen is something which stands to somebody for something in some respect or capacity. It addresses somebody that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates I call the interpretant of the first sign. The sign stands for something, its object. It stands for that object, not in all respects, but in reference to a sort of idea, which I have sometimes called the ground of representamen” (Peirce, 1955:19)



Ogden & Richards in Chandler (2002: 34) says that the term used by Peirce is only three, namely symbol, thought of reference and referent. The dotted line in the most rows down of Triadic triangle belonging to Peirce signifies that there is no direct relationship between the use of a sign with an existing reference. Unlike the semiotics model that belongs to Saussure, where the signified is very abstract. Peirce's tried to give a model of semiotics which more objective rather than Saussure's model of semiotics. In addition, he emphasizing that the existence of an object exists because we have given the previous meaning of the object.

Something used for the sign to work by Peirce is called ground. Consequently, signs or representations are always present in triadic relationships, is ground, object and interpretant. (Sobur, 2006: 41) On the basis of the triadic relationship, Peirce classifies the sign as researcher will explain below:

1. Ground

Ground is classified into three parts. There are qualisign, sinsign, and legisign.

- a. Qualisign: a quality that owned by a sign. Unkind words indicate the quality of sign. For example, a loud voice that indicates the person is angry or something desirable.
- b. Sinsign: signs that show similarities. Examples: photos, diagrams, maps, and punctuation.
- c. Legisign: norms contained by signs (signs traffic signifies a rule for the rider) (Sobur, 2006: 41)

2. Object

Object is classified into three parts. There are; Icon, Index, and Symbol.

- a. Icon: the relationship between the sign and object or reference of a similar nature; for example, portraits and maps.
- b. Index: a sign that indicates a natural connection between a causal mark or a causal link or a direct sign of reality.
- c. Symbol is a kind of sign that is arbitrary and conventional according to agreement or convention a number of people or society. (id.)

3. Interpretant

Interpretant is classified into three parts. There are; Rheme, Dicisign, and Argument.

- a. Rheme: a sign that allows people to interpret based on option. For example; people with red eyes can interpreted many ways; just crying, suffering from eye pain,etc.
- b. Dicisign: a sign of reality. For example; on the side of the road is installed traffic signs because the area is often an accident
- c. Argument: a sign that directly gives a reason about something. for example; when someone said "dark" because there is no light inside the room, then the room deserves to be said dark). (id.)

2.2 Representation

Representation refers to the construction of all forms of media, especially media mass to all aspects of reality or reality such as society, objects, events, to cultural identity. This representation can be in the form of words or writing even can also be seen in the form of moving pictures or movies. Representation not only involves how the cultural identity is presented or constructed inside a text but also constructed in the process of production and perception by the masses which consume the represented cultural values.

Representation by Chris Barker (2004: 9) is social construction which requires us to explore the formation of textual meaning and requires an inquiry about the way it generates meaning in various contexts. Representation and meaning of culture has

materiality. They cling to sounds, inscriptions, objects, imagery, books, magazines, and television programs. They are manufactured, displayed, used and understood in a particular social context. Yasraf Amir Piliang (2003: 28) explains, the representation is basically something present, but showing something beyond him which he is trying to present. Representation does not refer to itself, but to others.

Marcel Danesi (2010: 3-4) defines representation as process of recording ideas, knowledge, or messages physically. More can precisely be defined as the use of "signs" (images, sound, etc.) to re-display something that is absorbed, can be sense, imagined, or felt in physical form. In the semiotics is stated that the physical form of a representation X, generally referred to as markers. Its meaning (whether it is clear or not) Y, in general called a sign; and meaning can potentially be drawn from this representation ($X = Y$) in a particular cultural environment, referred to as signification (tagging system).

This can be characterized as the process of building a form X in order to direct the attention of something, Y, which is good in both material and conceptual form, in some way, $X = Y$. Nevertheless, the attempt to describe the meaning of $X = Y$ is not an easy thing.

There is no way to determine it to be a sign or predict which signatures will apply to be able to describes exactly what representation ($X = Y$) is apply to one particular group of people. Nevertheless, the process of decreasing the meaning of a particular

representation is not open process because it is limited by social convention, experience communal, as well as many things contextual factors that limit the range a choice of meaning that might apply to a particular choice. Analysis in semiotics is an attempt at describing the various choices of meaning available. Danesi exemplifies the representation with a construction X which can represent or provide a form to a material or concept about Y.

The purpose of the form maker, the related historical and social context with the shape of this form, the purpose of manufacture, and so on the complex factors that enter the picture. In order for this task to be done in a systematic, formed here a typical terminology.

Representation plays an important role in create and exchange of meaning among the group of people in a culture. In addition, language is our medium to interpret and understand something, also for generating a meaning, and changing a meaning. Language can accomplish all of them since its function as a representation system (Hall, 2002: 15). Similar to languages, representations are dynamic or changeable over time. Also, there is no guarantee that in one culture will have the same understanding with each other (Hall. 2002: 61)

There are two systems of representation. The first system is a system where all objects, people, and events in a set of concept or mental representation are conducted in our mind. The second system is language system. Like stated before the function of language is as a representation system. We can represent something

through language; without language we cannot associate between a concept and our idea.

2.3 Biography of Ibn Sina

2.3.1 The Life Story of Ibn Sina

In the history of medieval philosophy, the figure of Ibn Sina is in many ways spoken by many people, while among the Muslim philosophers he is not only *unique*, but also gained increasing appreciation until modern times. He is the only major Islamic philosopher who has managed to build a complete and detailed system of philosophy, a system that has dominated Muslim philosophical traditions for centuries.

This influence is manifested not only because it has a system, but because it has its authenticity that shows the kind of soul that is genius in discovering the methods and reasons necessary to reformulate the pure rational thought and intellectual traditions of Hellenism which it inherits and further in the Islamic religious system (Syarif, 1994:110).

Ibn Sina's full name is Abu Ali Husayn Ibn Abdillah Ibn Sina. In the Western world he is known by the name Avvicenna. Ibn Sina was born in Shafar 370 H / August 980 AD in Ifsyina (a small country near Charmitan) (Azwar, 2007:13), somewhere near Bukhara. His parents were high officials in the Saman Dynasty government (Nasution, 1996:50) He grew up in Bukharaia as well as studied the philosophy of medicine and Islamic religious sciences. When he was ten years old he had learned much about the science of Islam and managed to memorize the Qur'an.

From Abu Abdallah Natili, Ibn Sina received guidance on the science of logic to study the book of Isagoge and Porphyry, Euclidan Al-MagestPtolemus. After that he studied the science of religion and the metaphysics of Plato and Aristoteles. With the power of his intelligence he studied philosophy and its branches, he succeeded in understanding his metaphysics of Aristoteles, when he read Agradhu book ma waraet thabie'ah li Aristho al-Farabi (Ahmad, 1949:49)

He studied medicine on Isa bin Yahya, a Christian. Although he was not theoretically successful, he did a lot of success in treating the sick. He never got bored or anxious in reading philosophical books and whenever he faced difficulties he asked God to be guided, then in his sleep God provides a solution to the difficulties he faces (Hanafi, 1996:115). On the age of 17 years he has been known as a doctor, and on behalf of the Palace once he treated the prince of Noah Ibn Mansur, so he recovered his health. Since then, Ibn Sina has access to visit the most complete library in the palace; Kutub Khana. Unfortunately, the library was on fire and people accused Ibn Sina of burning it, so that others couldn't get the benefit from the library. (Nasution, 1992:34)

Ibn Sina was also the first man who discovering the human blood circulation, in which six hundred years later was perfected by William Harvey. He is also the first person that told that when the baby still in the womb, the baby takes his food through the umbilical cord. He is also the first to practice the surgery of malignant swollen diseases, and sew them. And he is also famous as a psychiatrist who is now called psychotherapy.

In the field of philosophy, Ibn Sina was considered as the priest of the philosophers of his time, even before and after. Ibn Sina was a self-learner and he had an original genius that not only honoured by the Islamic world, he was indeed a sparkling star emitting its own light, it makes Roger Bacon, the philosopher from Western Europe in the Middle Ages stated in his *Regacy of Islam* Alfred Gullaume; "Much of Aristotle's philosophy has not the slightest effect in the West, for his book is hidden somewhere and, if it exists, it is very difficult to get and it is very difficult to understand and favoured by many people because of the rampant wars in the east, until Ibn Sina and Ibn Rusyd and other eastern poets reaffirmed Aristotle's philosophy accompanied by enlightenment and extensive information. " (Munawir, 1985:322-323)

Besides being a philosopher and physician, he is also known as a poet. Sciences such as psychology, logic, medicine and chemistry, he writes in poetry. Most of his books have been copied into Latin. The Europeans began to use the books as references in various universities. Hence the name of Ibn Sina in medieval times was very influential in Europe. He died in 428 H (1037 AD) in Hamdzan (Hoesin, 1975: 112)

2.3.2 Ibn Sina's thought on Educational Fields

2.3.2.1 The Learning Method

According to Ibn Sina, the purpose of education should lead to the development of a person's potential to reach a perfect improvement. There are physical development, intellectual, and character. Not only that, the goal of education is no

less important according to Ibn Sina is that someone can live in society and do the job chosen in accordance with his talents, abilities, and potentials.

The concept of method offered by Ibn Sina can be seen in every subject matter because in every material discussion, Ibn Sina always think the appropriate way to deliver it to the students. Based on his psychological considerations, Ibn Sina believes that one way is not enough to make his students understand the material he is describing, but it should be adjusted with the child's psychological development, thus the students can fully understand about the material that is given by Ibn Sina.

(Kurniawan&Mahrus, 2011: 82)

In conveying the material, the use of appropriate methods is also essential so that the methods and materials taught do not lose their relevance. The teaching methods offered by Ibn Sina include; methods of *talqin*, demonstration, habituation and exemplary, discussions, internship, and assignments. *Talqin* method is used to teach reading the Qur'an. The steps are; first, by reading the Qur'an, then the students should listen and repeat the reading slowly and continuously until he memorized it. This way of learning in modern learning also known as peer tutor, as it is known in teaching with modules. (Kurniawan&Mahrus, 2011: 82)

The next method is the demonstration method. This method is used so the theory that is studied can be applied directly to avoid mistakes in understanding the material. Demonstration methods can be used in practical learning, such as writing, reading or memorizing the Qur'an, *qira'ah*, and others. According to Ibn Sina, if a teacher wants to use a demonstration method, for example to teach writing, then he

should exemplify the writing *hijjaiyah* letter in front of his students. After that, the students are asked to listen to how the pronunciation in accordance with the *makhraj*. Then, the last step of this method is demonstrating how to write it.

(Kurniawan&Mahrus, 2011: 83)

The third method is habituation and exemplary. This method is the most common method teachers use to teach, nurture, and guide their students. ibn Sina states that this method includes as the most effective method, especially in teaching morals. Almost all educational experts agree that habituation is the right method, because this method will make students familiar with the good things. Therefore the method of habituation must be paired with the exemplary method. The teacher must be a good example to his students so they will be motivated to do good things in their daily activity. (Kurniawan&Mahrus, 2011: 83)

The forth method is discussion. Ibn Sina applied this method to teach about science which is rational and also theoretical. This kind of science is growing rapidly in the era of Ibn Sina. If the science is only teach through the lecture-center only, then the students must be left behind from the science development. Or in other words, their creativity will be confined so it is difficult to develop optimally.

(Kurniawan&Mahrus, 2011: 83)

The fifth method is internship. According to the method of apprenticeship, Ibn Sina has used this method in his teaching activities. The disciple of Ibn Sina who studies medicine, it is usually recommended to combine theory and practice. at one time they learn about class theory. and at other times they practice the theory in

hospitals or health centers. According to ibn sina, apprenticeship methods when used appropriately will undoubtedly lead to double benefits. First, the student will become more expert in a scientific field. Secondly, this method will bring the skill in working that produces economical welfare for the students. (Kurniawan&Mahrus, 2011: 84)

The last method is assignments method. Related to the method of assignment, Ibn Sina in his teaching practice often uses the method. Usually, he will compile a number of modules or manuscripts that he then sends to his students for study. This method, for example, he once did to some of his students, such as Abu al-Raihan al-Bairuni and Abi Husain Ahmad as-Suhaili. (Kurniawan&Mahrus, 2011: 84)

2.3.2.2 The Concept of Teacher

The concept of the teacher offered by Ibn Sina revolves around how to be a good teacher. In this context, according to Ibn Sina a good teacher should be intelligent, religious, knows how to educate morals, skilled in educating children, calm, away from bad nature in front of his students, not sincere, polite, and pure. Moreover, according to Ibn Sina, a teacher should be from a respected man, prominent, smart, meticulous, patient, and so on.

The task of a teacher in educating his students is not easy. As we know that the main purpose of education is how a teacher can shape the child's development and familiarize with good habits and also good qualities that can support the child's happiness. Therefore, the person who became the child's role model should be a person who can be a good leader, a good example and morals, as a consequence, the teacher is not leaving a bad impression for their students. (Arifin, 2018: 137)

If we look carefully, it appears that the portrait of the teacher desired by Ibn Sina is a more complete potrait of the teacher than the portrait of the teacher by the previous experts. In Ibn Sina's opinion, he not only emphasized the element of competence or skill in teaching, but also a good personality. With these competencies, a teacher will be able to educate his students with a variety of knowledge taught and with morals he also can foster mental and moral. (Kurniawan&Mahrus, 2011: 85)

2.3.2.3 Ibn Sina's Works

The famous works of Ibn Sina in Philosophy are *As-Shifa*, *An-Najat* and *Al-Isyarat*. *An-Najat* is a summary of the book of *As-Shifa*. *Al-Isyarat*, contains about logic and wisdom. Not only the books, but he also writes many short essays called *Maqallah*. Most of these *maqallahs* were written when he got inspiration in a new form and soon he concocted. Although he was busy with the country, he wrote about two hundred and fifty works. Among the most famous works in the field of medicine is "Al-Qanun" which contains Islamic medicine and taught up to now in the East. The book is translated into Latin and taught for centuries at Western University. His second work is his monumental "As-Syifa" encyclopedia. This work is the culmination of paripathetic philosophy in Islam. (Dasoeki, 1993:37)

Here are some of the works of Ibn Sina:

1. Books about politics: Risalah As-Siyasah, Fi Isbati an-Nubuawah, Al-Arzaq,
2. Books about Tafsir: Surah al-Ikhlash, Surah al-Falaq, Surah an-Nas, Surah al-Mu'awizatani, Surah al-A'la.

3. Books about psychology: An-Najat.
4. Books about medical science: Al-Qanun fi al-Thibb[17], al-Urjuzah fi At-Tibi, al-Adwiyah al-Qolbiyah, Kitabuhu al-Qoulani, Majmu'ah Ibn Sina al-Kubra, Sadidiyya.
5. Books about logic: Al-Isyarat wat Tanbihat, al-Isyaquji, Mujiz, Kabir wa Shaghir.
6. Book about music: Al-Musiqa.
7. Al-Mantiq, for Abul Hasan Sahli.
8. Books about physics: fi Aqsami al-Ulumi al-Aqliyah Qamus
9. el Arabi, consist of five chapters.
10. Books about philosophy: As-Syifa', Hikmah al-Masyiriqiyin, Kitabu al-Insyaf, Danesh Nameh, Kitabu al-Hudud, Uyun-ul Hikmah. (Dasoeki, 1993:37-39)

2.4 Previous Studies

In this research, the researcher takes three theses as previous studies. The first previous study is an under-graduate thesis entitled *Representasi Perlawanan Sipil dalam Lirik Lagu "Tantang Tirani" : Analisis Semiotika Charles Sanders Peirce* by Muhammad Fauzan Aziz (2014). The main focus of this study is to know how civil resistance is understood and to know the representation the civil resistance in the lyrics of the song *Tantang Tirani* from the rap group Homicide. He uses semiotics theory proposed by Charles Sanders Peirce. The conclusion gained by the researcher after doing his research is the lyrics of the song *Tantang Tirani* interpreted civil

resistance as an act of resistance carried out by society, the action arises because there is oppression done by tyrants. Referring to the concept, the acts of resistance is an act of civil resistance do not use elements of violence. Representation of civil resistance as well appeared in the lyrics of this song Tantang Tirani.

The second previous study is entitled *Representasi Karakter Kontributor Berita Televisi dalam Film "Nightcrawler" (Analisis Semiotika Peirce)* by Fransiska Ayel Refta (2016). The focus of her study is to know the representation of television contributor character character in *Nightcrawler* film. She also applies semiotics theory proposed by Charles Sanders Peirce. The researcher concludes that the *Nightcrawler* film represents the character of television news contributors who appear in the form of dialogue, attitudes and behavior. Characters of television news contributors are among the opportunists, ambitious and money-oriented

The last previous study that applies semiotics theory is from Sultan Ageng Tirtayasa University entitled *Representasi Waria sebagai Figur Ayah dalam Film "Lovely Man" karya Teddy Soeriaatmadja* by Hendika Sekti Pratama (2015) . He focuses on the representation of the transsexual as a father's figure in the film. He uses semiotics proposed by Charles Sanders Pierce to do the research. In this film the researchers find out how transvestites are represented as father figures, but also how these figures become a weapon against the public view of heteronormativity. these signs are analyzed using triangle meaning theory by Peirce.

The difference between all of those previous studies with this study is on the object. This study uses the novel by Noah Gordon entitles *The Physician* and applies semiotics theory proposed by Charles Sanders Peirce



CHAPTER III

FINDINGS AND DISCUSSION

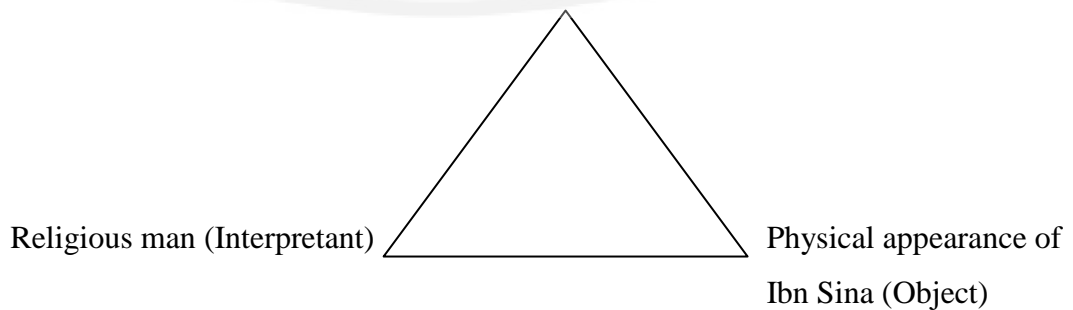
This chapter answers the problem that have been stated in chapter one by applying Semiotic Approach. The researcher tries to analyze *The Physician* novel. This chapter presents the representation on Ibn Sina in the novel. There are three parts in this chapter; the first one is about the representation of the physical appearance of Ibn Sina, the second part is about the representation of Ibn Sina in general, and the last part is the representation of Ibn Sina as a good teacher.

3.1 Representation of the Physical Appearance of the Character “Ibn Sina”

In this novel, Ibn Sina is not the main character, but he is a major character in this novel. There is a chapter where the researcher finds about Ibn Sina in the novel. In this part, the researcher analyzes some parts in the novel that shows the representation of Ibn Sina.

Datum 1

Wearing red physician’s turban
(Representament)



Interpretant:

It shows in the triadic semiotics is describing about the outer appearance of Ibn Sina. Ibn Sina is wearing a red physician's turban. In Islam religion, wearing a turban is a good thing to do. A person who is wearing a turban usually considered as a religious person. Why are people wearing turbans considered religious? Because in Islam, many scholars and religious teachers wear turbans. Therefore, people who wear turbans will be considered religious people.

Short and balding, he had a bulbous, veined nose and the beginning of dewlaps beneath his white beard” ((Gordon, 1986: 503)

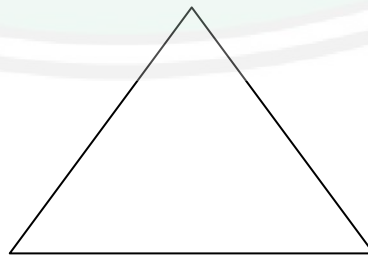
From the text, Ibn Sina also illustrated as a short and balding man. He also has a veined nose and also a beard. A beard that Ibn Sina has is another symbol for a regard that person as a religious person. At a glance, Ibn Sina looks like an ordinary Arab old man. Yet, the students realize that he is not an ordinary Arabian old-man. Ibn Sina can see what other people cannot.

Datum 2

Ibn Sina's flesh had melted, his eyes were sunken, and his skin was waxen.

(Representament)

Ibn Sina suffered from sickness
(Interpretant)



The condition of Ibn
Sina
(Object)

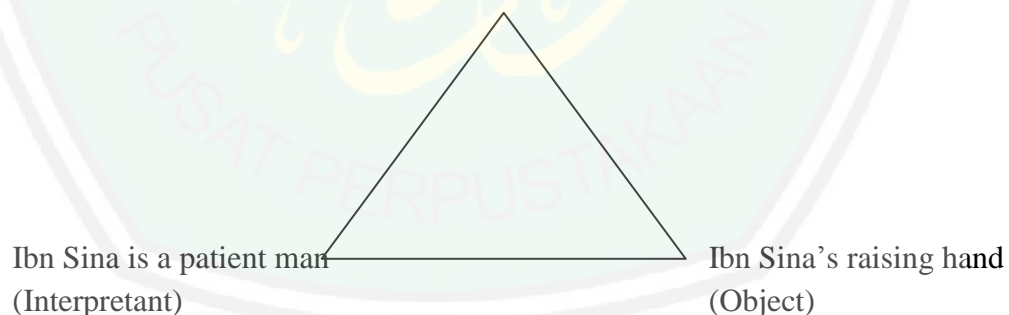
Interpretant:

It shows the condition of Ibn Sina when he was diagnosed that he suffered a terrible colic disease. This illness is very dangerous and need to be treated immediately. Furthermore, in the text is described that Ibn Sina is not in a good condition. He has no flesh left in his body since we know that he is affected by a terrible illness. Moreover, even his eyes are hollowed, indicating a tired man and also indicating that he has been struggling against such a dangerous disease. Furthermore, Ibn Sina also looks pale, it represents a sick man. As we know that if we meet with sick people, their face will look very pale because the body is not in good condition.

3.2 Representation of the Character “Ibn Sina”

Datum 1

Ibn Sina raised his hand to the other physician
(Representament)



Interpretant:

In the triadic semiotics above, it portrays that Ibn Sina is a patient man. He does not easily provoked with the anger of one of his students.

Al-Juzjani's face reddened with anger, but Ibn Sina raised his hand to the other physician and indicated that they should continue. (Gordon, 1986: 519)

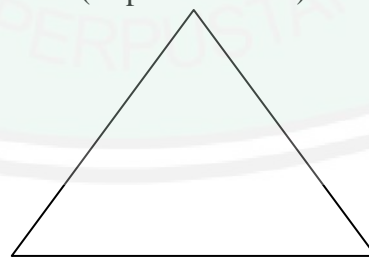
It is proven from the text that when Al-Juzjani is angry, Ibn Sina tell other physician to keep doing their activities by raising his hands. The raising hands in this context means that Ibn Sina wants to calm down another physician in order to avoid fighting between Al-Juzjani and other physician. Ibn Sina is a patient man, he can settle down his students when they are in anger.

Patience is one of good morals that that must be owned by everyone. However, the limits of patience of each person are different. This is influenced by the way they control their feelings of anger. However, it is better if we as humans have an infinite limit of patience, because in fact patience is limitless. If we can be patient, then our hearts and minds will not be filled with negative things that can harm ourselves. Even in Islam, many verses of the Qur'an discuss the benefits of patience.

Datum 2

Ibn Sina has an experience when he become a vizier when he was young
(Representament)

He experienced bad things
when he became a vizier
(Interpretant)



Ibn Sina's life story
(Object)

Interpretant:

The life story of Ibn Sina when he become a vizier when he was young was horrible thing in the past. Yet, according to Ibn Sina, become a vizier is more dangerous rather than practicing the medicine.

Twice when I was younger I accepted the title of Vizier in Hamadhān. It was more dangerous than the practice of medicine. After the first time, I narrowly escaped execution. I was thrown into the castle-prison called Fardajān, where I languished for months. After I was released from Fardajān, Vizier or not, I knew I couldn't stay in Hamadhān in safety. With al-Juzjani and my household I made my way to Ispahan, where I have been under Alā's protection ever since.”(Gordon, 1986: 703)

It can be seen from the text that Ibn Sina has been in jail called Fardajān.

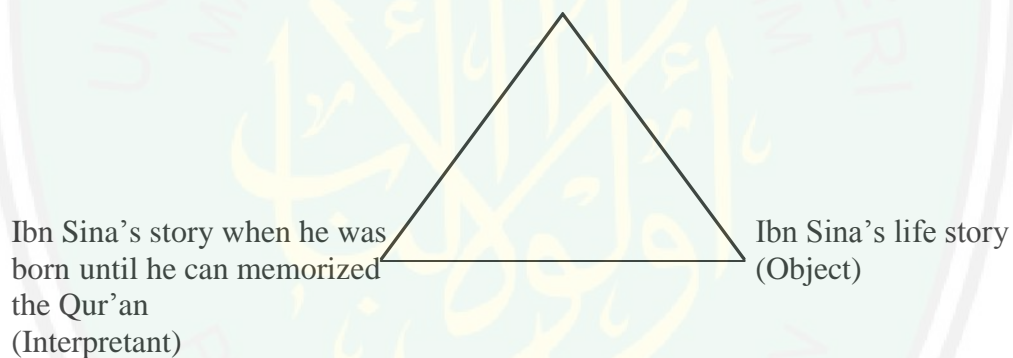
After that, he decided to live in Ispahan than live in *Hamadhān*. Before he goes to jail, he visits Rayyan City. He stopped by the city in 405 H / 1014 AD Here he succeeded in healing the illness of his wife and son Fakhr al-Daulah al-Dailami, and wrote al Ma "ad. The adventures of Ibn Sina do not end here.

He still continued his journey, first heading to Qazwin then Hamadan with the intention of meeting the ruler of the dynasty. Then not long after his presence in Hamadan, Ibn Sina was asked to treat Sama 'ad-Daula who happened to be sick. Ibn Sina's expertise in healing the ruler, not only made his achievements even more brilliant among the palace, but also led him to occupy a political position as a vizier; a position that in turn gives birth to political rivals to himself. Until the year 411 H / 1020 AD, Ibn Sina still undergoes state duties. In the midst of his busy life, he is still able to write his masterpiece in the field of peripatetic philosophy, namely al-Syifa.

The same "ad-Daula who replaced it Shams ad-Daulah (w.412 H / 1021 AD) asked Ibn Sina to remain in his position as vizier. However, because of his saturation in the court of Hamadan, Ibn Sina rejected the government. The rejection caused a reaction from the authorities against Ibn Sina. Tajaul Mulk, who has long been a rival for Sina, took advantage of this situation. With various tricks, he imprisoned Ibn Sina in Fardjan's fortress, near Hamadan.

Datum 3

Ibn Sina was born in *Afsanah* and memorized the entire *Qur'an*.
(Representament)



Interpretant:

From the text above, it tells about the life story of Ibn Sina. Ibn Sina was born in Afshanah, and after the birth of Ibn Sina, the family moved to the nearby city of Bukhara. After that, when Ibn Sina still a child, his father set up a plan that Ibn Sina studied about literature and Qur'an. He memorized the entire Qur'an at the age of ten. While in real life, Ibn Sina was born in Shafar 370 H / August 980 AD in Ifsyina (a small country near Charmitan, somewhere near Bukhara. His parents were high

officials in the Saman Dynasty government. He grew up in Bukharaia as well as studied the philosophy of medicine and Islamic religious sciences.

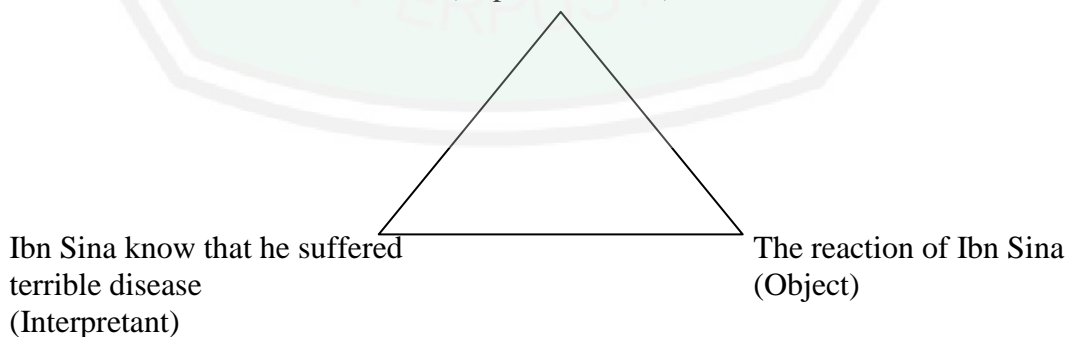
And by the time he was ten he had memorized the entire Qu'ran and absorbed much of Muslim culture (Gordon, 1986: 721)

It is clearly shown from the text that when he was ten years old, he had learned much about the science of Islam and managed to memorize the Qur'an. (Ibid, 15)

It is shown that since Ibn Sina is still a child, he already has a brilliant mind. it is proven that at the age of ten, he already memorized the Qur'an. Moreover, when Ibn Sina reached the age of seventeen, he has already become a doctor. However, Ibn Sina never felt satisfied with learning, he kept reading and learning new things. In fact, he kept repeating his lessons in the science of logic, philosophy, and mathematics. He also studied Aristotles' book of Metaphysics. (Haddad, 2009:16)

Datum 4

Ibn Sina remained calm when she found out about his illness
(Representant)



Interpretant:

Ibn Sina was very calm when he knows that he had infected cancer of the intestine. He acts very relaxed just like when he talks with a new patient that he has never met before.

“as calmly as if talking to a patient he had never met” (Gordon, 1986: 862)

The text above symbolize that when Ibn Sina met a patient that he never met before, he would treat the patient with patiently. Ibn Sina in real life was infected colic and then he tried to heal himself by cleansing himself with enema 8 times a day. Unfortunately, he did not get healed since he gets the intestinal ulcers.

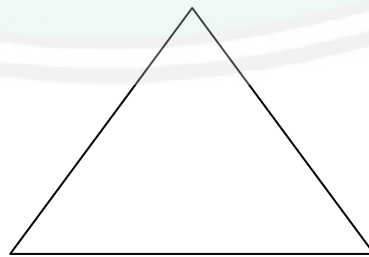
There are many causes that cause cancer of intestine, one of the reasons is an unattended diet. As we know that Ibn Sina was a scientist and philosopher in his era, therefore he was a very dense person, so that it had an impact on an unattended diet, which eventually became one of the causes of Ibn Sina suffering from colon cancer until finally he could not be saved from the disease.

Datum 5

Ibn Sina was brought to *Hamadhan* after he knew his disease
(Representament)

Interpretant:

He was back to *Hamadhan* since he suffered cancer
(Interpretant)



Ibn Sina's life story
(Object)

Ibn Sina has infected with terrible colic and through the Shah's permission, Ibn Sina brought by the youngest physician to the city of *Hamadhān*.

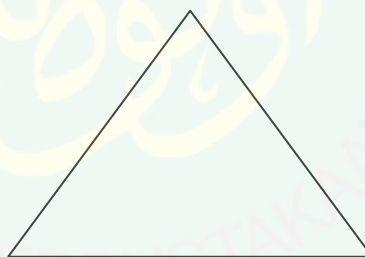
"...that rendered him helpless" (Gordon, 1986: 895)

The text above is symbolizes that Ibn Sina is not in a really good condition. This is because the illness he suffered was severe While in real life, Ibn Sina also suffers from terrible colic and he was accompanied 'Ala' al-Dawla when he has travelled to *Hamadhān* since 'Ala' al-Dawla has launched a war with Tash Farrash, head of King Mas'ud's army, in Karaj (or Karakh) near *Hamadhān*.

3.3 Representation of the Character "Ibn Sina" as a Good Teacher Datum 1

Ibn Sina questioned his student patiently as he reported each case
(Representament)

One of the characteristics that must be possessed by a teacher
(Interpretant)



Patience of Ibn Sina as a teacher
(Object)

Interpretant:

"Ibn Sina questioned him patiently as he reported each case..." (Gordon, 1986: 52)

From the text above, it is clearly shown from the text that Ibn Sina as a patient teacher and it is proven from the text above. Ibn Sina is asking his student and

he is listening to the students with patiently. As we know that to be a teacher, it is important to be a patient teacher when facing the students. As the researcher has explained about the characterization of good teacher, according to Ibn Sina in chapter two. According to him, one of the characterizations of a good teacher is patience. In addition, there are many benefits that we can take from being patience.

For an educator, the personality of the educator itself is very important and also the students and the community pay attention to this. In the learning process requires a good personality in order to help the students to become respectable people since educators are the role models that must be exemplified and the personality of an educator is a reflection of the student. Inside the good personality itself consists of patience, *tawadhu* and *wara*. Patience can be possessed if an educator has the emotional stability (emotional stability) as a personality trait of adults. Educators whose emotions are stable will not be easily angry and will not be rushed (carelessly) in all their actions.

Datum 2

The old man broke in scornfully
(Representament)

Ibn Sina is disappointed with his students since the students does not study another subject.
(Interpretant)

Advice from Ibn Sina as a teacher to one of his students.
(Object)

Interpretant:

From the text above, it is depicted that Ibn Sina reminds his fellow to learn everything to be a good physician.

“You make a common error. If you have not studied philosophy, how can you reject it? Science and medicine teach of the body, while philosophy teaches of the mind and the soul, and a physician requires all these as he needs food and air. As for theology, I had memorized the Qu’ran by the age of ten. It is of my faith and not of your own but it will not harm you, and memorizing ten Qu’rans would be small price if it would gain you medical knowledge.”(Gordon, 1986: 524)

In addition, from the text, he says that Rob must study about another lesson that has relation with physicians, such as; philosophy, theology, and even Ibn Sina told his student that studying Qur’an can give more knowledge about medicine thing. By being a physician is not only just being a healer. He needs to understand both of the importance of patient’s body, mind, and soul. Ibn Sina is giving advice to Rob,

one of his students study about philosophy as it can be a good resource on how the human soul and mind works.

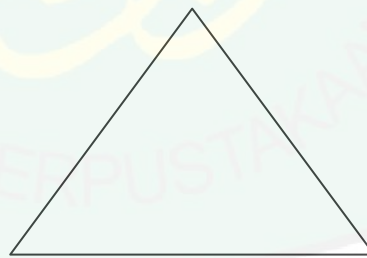
As the researcher mentions in chapter two, there are some books that have been written by Ibn Sina about philosophy, such as: *As-Syifa'*, *Hikmah al-Masyiriyyin*, *Kitabu al-Insyaf*, *Danesh Nameh*, *Kitabu al-Hudud*, *Uyun-ul Hikmah*. It can be concluded that what Ibn Sina told to his fellow is correct. Not only write books about philosophy, Ibn Sina also writes many books about medicine, they are: *Al-Qanun fi al-Thibb*, *al-Urjuzah fi At-Tibi*, *al-Adwiyah al-Qolbiyah*, *Kitabuhu al-Qoulani*, *Majmu'ah Ibn Sina al-Kubra*, *Sadidiyya*. Moreover, there is one famous book about medicine that has been translated into many languages; *Al-Qanun fi al-Thibb* or in English Version also known as *Canon of Medicine*.

Datum 3

Ibn Sina hurried to fetch the book and give it to his student.

(Representament)

Ibn Sina is good teacher since he lends his book to his student
(Interpretant)



Ibn Sina lends his book to his student
(Object)

Interpretant:

Form the text above, it can be concluded that Ibn Sina is well-educated person. It is proved from the text that he has many books. Moreover, Ibn Sina is also a good

teacher for his student. He always supports his student to keep learning by lending his book to the student. It shows that Ibn Sina pushes his student to be a good physician in the future. As a teacher, it is important to always supports their students, Especially if the student has a high wail. The task of a teacher is to help and facilitate the needs of his students. Or the teacher can motivate his students to continue reading, as we know, through reading the student will gain broad insight to facilitate the student himself in the future.

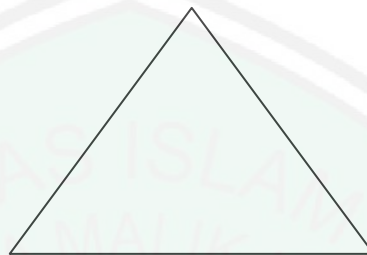
Reading is a way to get information from something written. The more we read a book, the more information we get. Even though sometimes we get the information indirectly. Many people say, the book is a window of the world. Why is that? Since book itself can open a very broad insight. Not only information that is in the country is obtained, but information about the world, even the universe. Reading has very many goals. In addition to getting information, readers can also open up very broad insights. Reading is also the key to opening the gate of success. There is no person in this world who is successful without reading. Reading is also a means to demand knowledge. Science in this world is very numerous and innumerable.

Datum 4

Ibn Sina had decided he couldn't send a group of his own colleagues, if the plague reaches Ispahan the physicians would be there for helping him.

(Representament)

He thinks about the possibilities if he sends his own colleague
(Interpretant)



The thought of Ibn Sina
(Object)

Interpretant:

We can see that Ibn Sina is a wise teacher. He thinks about the possibility that he will face if he sent all the physicians. Since he worried if the plagues reach Ispahan and there will be no physician left in the country to cure the plague. Hence, he decided that he will only choose some of the physician and also some of apprentices to go to other places that infected by the plague.

Instead, he would select one physician and a party of apprentices. (Gordon, 1986: 558).

From the text above, we can know that Ibn Sina sends a party of apprentices. Since we know that the apprentice is one of learning methods that was proposed by Ibn Sina. Internship method is one of learning methods that commonly used by some scholars to their students. Generally, this method needs more time than other learning method. In internship method, the apprentices are directly involved in dealing with the reality of the field of study. (Arifin, 2018: 135)

Datum 5

We shall give this book to you
(Representament)

Ibn Sina lending his book that
contains many useful informations
for his students
(Interpretant)

Interpretant:

The triadic semiotic above portrays that Ibn Sina is a good teacher. He lends his book which contains many beneficial information for his student.

"We cannot tell you how to fight it, for it hasn't appeared in our lifetimes. But we have a book compiled three centuries ago by physicians who survived plagues in different places." (Gordon, 1986: 559)

From the text, can be concluded that Ibn Sina is a great teacher since he give advice to his students on how to handle a plague. He also has many books and it is shown that Ibn Sina is a well-informed person. He has many books that related with the plague that faced by Ibn Sina and his students. He will lend his students a book that contains of many theories and some information will be effective for the students.

Yet, Ibn Sina also feels worried about his students that will go and fight the plague. It is proven from the text:

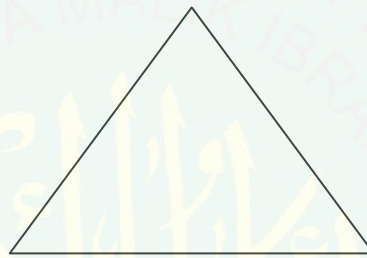
"...Ibn Sina stroked his beard". (Gordon, 1986: 559)

Ibn Sina lending his
book to his student
(Object)

It is symbolize that Ibn Sina feels worried about his students. He does not want to put his students in a dangerous condition. Unfortunately, his students must do the job since it is an important thing to do; helping other people.

Datum 6

Against the possibility that the Death is caused by atmospheric contamination from putrid effluvia, I think you must kindle huge fires of aromatic woods
(Representant)



The text above is shown how Ibn Sina reminds his students about how to decrease the number of the death people caused by the plague
(Interpretant)

Advice from Ibn Sina as a teacher to his students
(Object)

Interpretant:

From the triadic semiotics above, it is clearly shown that Ibn Sina is a responsible teacher. When he knows that his students are facing dangerous disease, he tells everything he knows about the plague. In addition, he also tells how to handle patient that is infected by the plague.

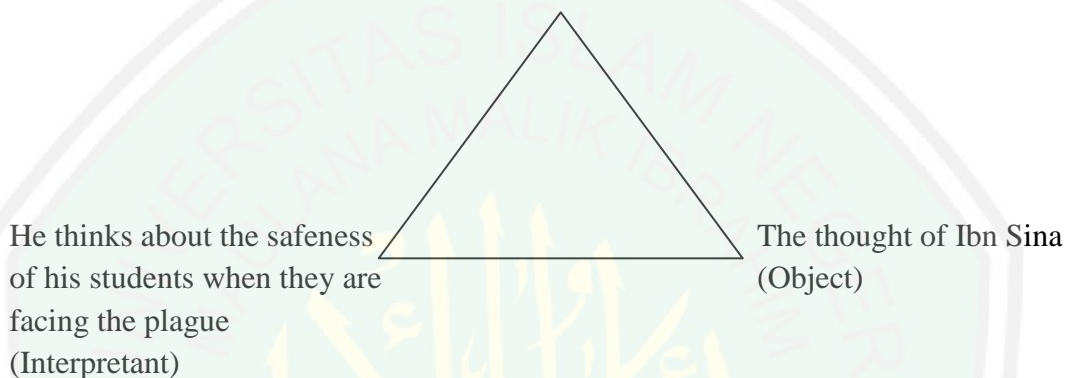
The healthy should wash in wine or vinegar and sprinkle their houses with vinegar, and they should sniff camphor and other volatile substances. (Gordon, 1986: 559)

Ibn Sina also gives some knowledge about how to avoid the transmission of the plague from the sick people to the healthy people. It is a prove that Ibn Sina is a

good teacher for his students. He also has much knowledge about the plague, and then he shares his knowledge to his students.

Datum 7

Ibn Sina writes addition notes for his students.
(Representantment)



Interpretant:

Ibn Sina writes an addition note for his students whose in charge in the mission to fight plague. Since it can cause death to his students, as a result, Ibn Sina collects data that related with the technique of avoiding the plague.

Ibn Sina had written an addendum to the book, in which he had listed practices that seemed reasonable to him: the lighting of fires to create acrid smoke, washing down walls with limewater, sprinkling vinegar, and giving victims fruit juices to drink.. (Gordon, 1986: 566).

From the text it is depicted that Ibn Sina is thinking about the safeness of his students. He makes additional information in his books about some practices that make sense to him and it will be beneficial for his students. As a teacher, Ibn Sina he always makes a list of important things that he find in a book which he read. It is very

important for the teacher to do these things, since it also can help Ibn Sina himself to do a learning session with his students.

Datum 8

Ibn Sina was saddened but not surprised to learn of the desertions and deaths when they got home
(Representant)

Ibn Sina feel sad but he already knows that not all of his students will survive from the plague
(Interpretant)

The reaction of Ibn Sina after his students turning back from *Shīrāz*
(Object)

Interpretant:

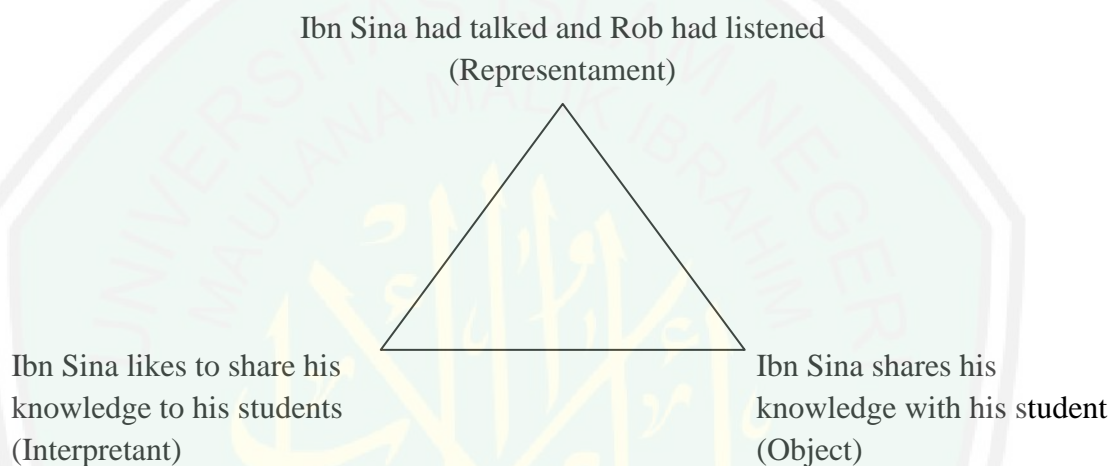
After sending some of his students *Shīrāz*, Ibn Sina feels sad as not all of his students are safe from the plague and at the same time he also does not surprise of the death from some of his students.

He received the record book from Rob eagerly. During the month in which the three clerks had waited in the house at Ibrahim's Rock, to make certain they didn't bring home the plague, Rob had written at length, resulting in a detailed account of their work in Shīrāz. (Gordon, 1986: 590)

The text above shows that even Ibn Sina is still mourning since he lost some of his students, yet he still does his job as a teacher. He read all of the report that has been done by his student while he was in *Shīrāz*. It also proves that Ibn Sina keeps his professionalism as a teacher. Although he is sad to lose some of his students, but Ibn

Sina is not dissolved in sadness and still performs his duties as a teacher. This personality is needed when we want to be a teacher. We cannot confound the problem that we have with the teacher's responsibility. In addition, as a teacher, they also need to put students first before themselves.

Datum 9



Interpretant:

It is portrayed that Ibn Sina likes to share with his students. As a teacher, it is necessary to always shares their knowledge that they have. Besides, the discussion between student and teacher is also important thing in learning process.

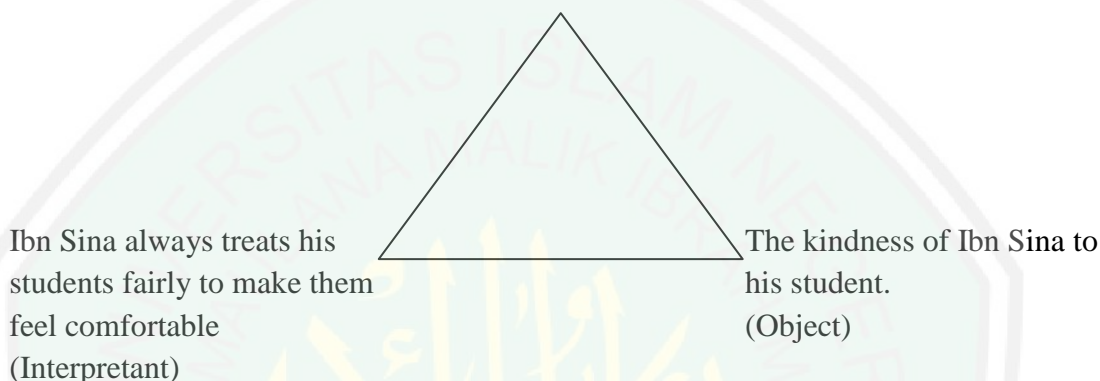
Another evening, Ibn Sina had held forth for hours on the theories of the Greek philosophers. He knew so much and could teach it effortlessly!
(Gordon, 1986: 600)

Moreover, it shows that Ibn Sina has many knowledges, not only about a medicine thing. He does not miserly when it comes to share his knowledge not only about a medicine thing, but also about other things that related to medicine, like philosophy, theology, and others to his students. As we know that Ibn Sina has

already mastered many knowledges since he was a child, therefore there is no doubt that Ibn Sina can share many knowledges that he has for his students.

Datum 10

Karim knew the taste of guilt; Ibn Sina always had treated him fairly and well
(Representament)



Interpretant:

It is depicted from the text that Ibn Sina is a good teacher. Ibn Sina is always treating all of his students fairly and well. Moreover, he never distinguishes his treatment to each of his students. To be a good teacher, it is also important to treat all of the students in a fair way. Why as a good teacher Ibn Sina has to treat all of his students in a fair way? This is because for his students to feel comfortable and the comfortable feelings obtained by his students will make the learning atmosphere is also fun and the students will enjoy the learning session, because there is no feeling of jealousy between one student with another student.

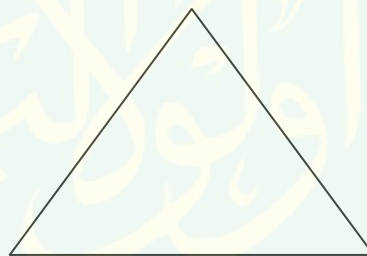
The teacher is the leader. As a leader, the main value that every teacher must have is fair. Allah SWT said, "Verily Allah tells (you) to act justly and do good, give

to relatives, and Allah forbids from abominable acts, evil, and hostility. He teaches you that you may take lessons." (Surat an-Nahl: 90) So, the biggest challenge for a teacher as a leader is to consistently uphold justice. Fair is to give everything to those entitled to their rights, either personally or in congregation, or at any value, without exceeding or reducing them so as not to reduce their rights and not to violate the rights of others. For teachers, fair is not an easy matter. Because each teacher must fulfill the rights of all children to learn and be educated with affection. Rasulullah SAW said, "Fear Allah and be fair to your children." (Bukhari).

Datum 11

Ibn Sina looked at him with tender concern
(Representament)

Ibn Sina cares about the
future of one of his students
(Interpretant)



Ibn Sina's anxiety to one of
his students
(Object)

Interpretant:

Ibn Sina is worried about one of his students. He gives advice to his students;

"You have overcome much to become a physician. But you must practice your healing within the rule of religion and the general will of men. If you do not, their power will destroy you," he said. (Gordon, 1986: 826)

He told his student that from a long time, all of the religions are not allowed to its people to do a mutilation of the human. Besides, he also says to his student that to

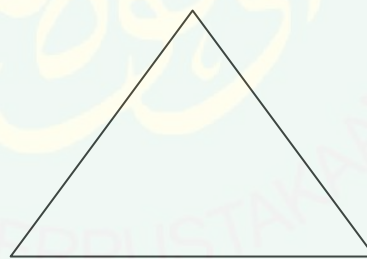
become a physician, he must practice his healing by following the rules of the religion and also the general will of men. In addition, when the student cannot follow it, the power will destroy him.

Ibn Sina always gives his student valuable information that will not harm his students. He continuously wants his student to be on the right path of life. It is very important for teacher to always look for his students. As we all know that a teacher is playing a role as our 'parents' in the school environment. In addition, as a student, they have to obeys what their teacher tells them. As long as it is a good thing and will not harm themselves.

Datum 12

Ibn Sina listened to his students explanation and his explanation
is different with his explanation
(Representament)

He can accept the difference
understanding with his student
(Interpretant)



Ibn Sina is an open-
minded teacher
(Object)

Interpretant:

Ibn Sina is a great physician and also a great teacher. He is an open-minded person. It is proven from the text above, when he listened to the explanation of his student, who has different findings he can accept it. Moreover, he is interesting with

the new findings. In the end, he asks his student to become his assistant. To be a good teacher, it is important to be an open-minded person. Since knowledge is always changing following the period of the time. It is hard if as a teacher, Ibn Sina becomes a closed-minded person it will be so hard to be a good teacher.

Then the old man looked at him. "I would like you to work with me, Jesse ben Benjamin. As assistant." He had never dreamed of this. He wanted to tell the Chief Physician that he had come to Ispahan—from so great a distance, through other worlds, surmounting so many problems— only to touch the hem of Ibn Sina's garment. (Gordon, 1986: 785)

The difference found in the explanation of Ibn Sina's students deliver a very pleasing result for his students. He was offered to become chief of a physician. This makes Rob; the student of Ibn Sina, happy. Because, the journey he took went to Persia and he also experienced some difficulties while on his way to Persia. Now all the sacrifices are not in vain.

Datum 13

You must never forget that dealing with a monarch is not like dealing with an ordinary man," Ibn Sina said
(Representant)

Ibn Sina has experienced things that will be faced by his students. therefore he gave advice to his students
(Interpretant)

Advice from Ibn Sina as a teacher to one of his student.
(Object)

Interpretant:

Ibn Sina is giving advice to one of his students; Rob, who has selected by the king of Ispahan to become a politician. As the researcher mentioned before that Ibn Sina has a terrible experience when he becomes a vizier, Ibn Sina does not want to his student to feel the same way. He knows how dangerous it is to be a politician in that era. Even Ibn Sina must risk his own life.

“A king is not like you or me. He drops a hand carelessly and someone like us is put to death. Or he wiggles a finger and someone is allowed to live. That is absolute power, and no man born of woman is able to resist it. It drives even the best of monarchs slightly mad.” (Gordon, 1986: 703)

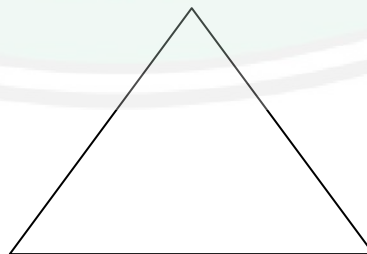
Furthermore, it shows that Ibn Sina is not only cares with his student in the class, but he also cares with his student tough it has nothing to do with the medicine lesson. Ibn Sina does not want his student to be in difficult terms. As a teacher it is very important to lead the students, thus they will not experience difficulty in their life.

Datum 14

Several evenings a week pupils gathered at his house.

(Representament)

He wants to have a conversation with his students, without exception
(Interpretant)



Ibn Sina shares his knowledge with his student
(Object)

Interpretant:

It is shown in the triadic semiotics that Ibn Sina is a structured teacher. He asks his fellows to come to his house, read a book that is written by himself, which has a correlation with the object of the study.

Every week for a quarter of a century al-Juzjani had read aloud from Ibn Sina's works, most frequently from the famous Qānūn. Sometimes Rob was asked to read aloud from Ibn Sina's book entitled Shifā. Then a lively discussion period would follow, a combination drinking party and clinical debate, often heated and sometimes hilarious but always illuminating. (Gordon, 1986: 797)

As mentioned in the text above, the author stated the two books of Ibn Sina; *Qanun* and *Shifa*. These two books are talking about medicine. After reading the book, there is always a discussion. According to Ibn Sina, the discussion is one of effective learning methods. Sometimes the discussion is uneasy, yet enjoyable too. According to Ibn Sina, the discussion is one of effective learning methods. Ibn Sina applied this method to teach his students. He used this method to teach theoretical and rational knowledge. This model of knowledge was increased in Ibn Sina era. When the students are taught by lecture-centered method, the students will be left behind from the development of science. (Arifin, 2018: 135).

Nowadays, the learning activities that take place in schools are increasingly developed by education actors. This is done to get a higher quality learning activity. One of the interesting things to be developed at this time is the discussion learning method. If the interaction between the student and the teacher is desired, between students and students, where the interaction is also developing material, skills,

attitudes or process skills, then the discussion method is the most appropriate. But what needs to be understood is that discussion is a central point in all aspects of learning, so discussion is a different method of learning. For this reason, discussion is an important part of the learning process. In other words, the interaction between teacher-students, students in the learning process is very much determined by how the discussion process is optimized.

Datum 15

Ibn Sina sighed. “He is most dangerous to others early in the morning, when he awakens with the sickness of yesterday’s wine in him.

(Representament)

He told one of his students how to handle the king when he is drunken
(Interpretant)

Advice from Ibn Sina as a teacher to one of his student
(Object)

Interpretant:

The text above is portrays that Ibn Sina always cares and always gives advice to all of his students. The text describes when Ibn Sina gives advice to one of his students; Karim, how to handle the king when he is in the morning after drinking wine since the king cannot be forbidden when he was drinking wine. Therefore, Ibn Sina gives his student the technique to reduce the drunkenness of the king. It is a

prove that Ibn Sina cares and does not treat his students differently. That personality is important for a teacher.

Datum 16

At Ibn Sina's suggestion Rob tried feeding him camel's milk, which the Master said was the most healthful food for a child

(Representament)

Rob, one of his students,
following the advice from Ibn
Sina
(Interpretant)

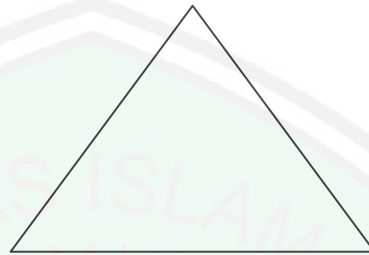
Advice from Ibn Sina as a
teacher to one of his
student
(Object)

Interpretant:

This text is another proof that Ibn Sina always gives useful information for his students. Rob, one of his students, is trying to follow the advice that was given by his teacher. He gives camel's milk to a sick children to help him to recover soon. Ibn Sina is a good teacher for all of his students, it is proved from the text above, that he always gives his students' knowledge and also useful advices. As a teacher it is important to have extensive knowledge. In addition, by being a teacher it is mean that a teacher should always shares his knowledge to all of the students.

Datum 17

Ibn Sina demanded he be a writer
(Representament)



Ibn Sina wants his student to be a writer since it is very useful for others
(Interpretant)

Advice from Ibn Sina as a teacher to one of his student.
(Object)

Interpretant:

Ibn Sina asks one of his students to become a writer. It is a prove that Ibn Sina always thinks of his students. Ibn Sina wants his students to be a successful person, not only a successful physician. He wants his students to become a writer like him, because when the students also become a writer, it means that the students can give knowledge for many people who read his books. Ibn Sina constantly wants the best thing for his student. Just like when our parents wants us as their children to get the best thing in our life. Like other activities, being a writer also brings benefits. The following are:

1. Giving knowledge to the readers

This is clearly the task of a writer. The author is like a messenger. So they write to tell their readers about what they know and understand. This is the most important benefit as a writer.

2. Expanding knowledge

When you write, you must also read automatically. Because the law is clear, you read a lot so you can easily write. This opens up your discourse on new things.

3. Expand friendship

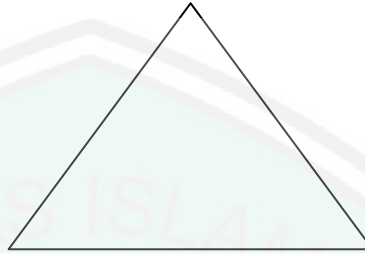
Don't think that only through Facebook and other social media benefits can you get friends. From your writing activities, you are able to get many friends who are not just friends, but quality friends and of course can improve the quality of your writing.

4. Train communication

Writing is like talking to someone else. Take a look, if you meet with a friend who writes a formal article, he will more or less speak as he writes. Compare that with your friends who write writings that are comedy, more or less influence on their communication activities. Writing helps train communication so that it can communicate well with various people.

Datum 18

Ibn Sina told his students to open the pig's organs are identical to the organs of man.
(Representament)



He told his students a backup
plan
(Interpretant)

Advice from Ibn Sina as a
teacher to one of his
student.
(Object)

Interpretant:

Ibn Sina suggested his student to cut off the belly of a pig. For the reason that according to Ibn Sina the pig's organs are similar with the organs of humans. Since we all know that all of religions in this world are not allowed us to do a mutilation of the human body. Ibn Sina as a teacher also always has a back-up plan for his students who wants to do some experiments yet the religion does not allow to do that. It is very essential for a teacher to have alternative ways like Ibn Sina.

When we become a teacher, it means that we have to support what the students want to do. As long as it can help them to improve the knowledge they have. Yet, as a teacher it is our responsibility to give right direction so that the students will not take a 'wrong way' in pursuing their knowledge.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter consists of the conclusion from the analysis of this thesis. Not only conclusion, this chapter also talks about the suggestion for the next research that will analyze the same novel or the same theory.

4.1 Conclusion

From *The Physician* novel by Noah Gordon, the researcher finds the representation of Ibn Sina. From the analysis that has been done by the researcher before, the researcher divided the representation of Ibn Sina into three parts. The first part is about representation of the appearance of the character “Ibn Sina”. The second part is about representation of the character “Ibn Sina”. The last part is about representation of the character “Ibn Sina” as a good teacher. From all of the data that the researcher finds, it can be concluded that in this novel the most prominent one is about the representation of Ibn Sina as a good teacher. It is proven from all of the data which the researcher has already collected and the most data that the researcher find is about the representation of Ibn Sina as a good teacher.

4.2 Suggestion

Based on the findings of this thesis, the researcher hopes that the next research about this study can use this thesis as a comparison or as additional reference for the future research. Moreover, for the next research that use the same novel, the researcher hopes that they can do deeper investigation on this novel. Since representation of Ibn Sina is only a small part of this novel. They can analyze the social condition, or they can analyze about the ecranisation between the novel and the film.

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